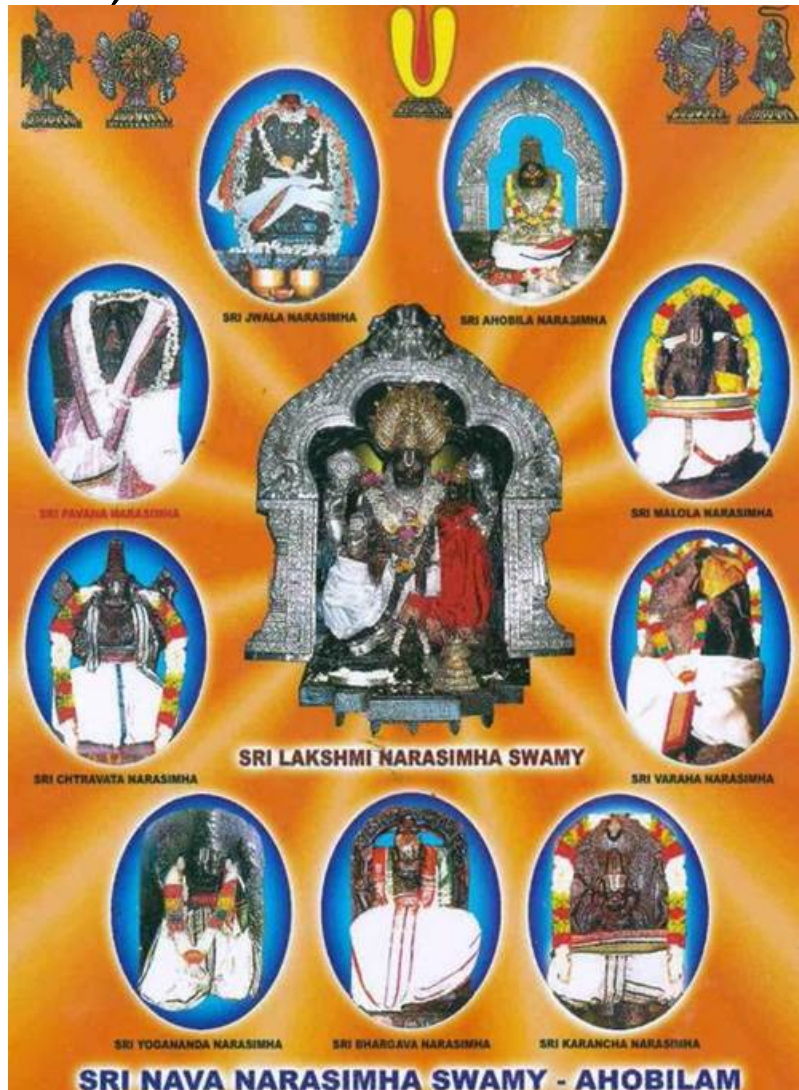




Sri Ahobilam Yatra

Sri Nava Narasimha Ksetra

Place where Lord Nrsimhadeva emerged from the pillar of Hiranyakasipu's palace, killed the demon and saved Prahlada



Ahobilam (Ahobalam) is the place where Supreme Personality of Godhead incarnated Himself as Lord Nrsimhadeva to killed the demon Hiranyakasipu and save His dear-most devotee Prahlada. Here at Ahobilam, Lord Nrsimhadeva emerged from the pillar of Hiranyakasipu's palace, killed him after a fierce fight, simultaneously honouring the boons that Hiranyakasipu received from Lord Brahma. The pillar from where Lord Nrsimhadeva appeared, the ruins of the palace of Hiranyakasipu, the exact spot where Lord Nrsimhadeva killed Hiranyakasipu, the pond where Lord Nrsimhadeva washed His lotus hands after killing Hiranyakasipu and the school where Prahlada studied still exist at Ahobilam. Lord Caitanya Mahaprabhu visited Ahobilam during His south India pilgrimage as mentioned in Sri Caitanya Caritamrta Madhya-lila chapter 9 verses 16-17 and Madhya-lila chapter 1 verse 106. Lord Ramacandra also came here and sung five verses named "Narasimha Panchamritam". Ahobilam is located in Kurnool district of Andhra Pradesh amidst the majestic hills of the Eastern Ghats range. It is 256 km from Tirupati, 110 km from Cuddapah, 68 km from Nandyal and 24 km from Allagadda. To visit Ahobilam, the best is to travel from Tirupati. It is approximately 5 hours drive from Tirupati to Ahobilam (256 km).

Ahobilam - The Great Strength

Ahobalam means: "Aho Balam (what great strength!)"

When Lord Nrsimhadeva, the half-lion and half-man incarnation of Supreme Lord, emerged out of pillar in His fierce and effulgent form, all the devatas (demigods) exclaimed "Aho Balam (what great strength!)". Sthala purana mentions this wonderful pastime an additional note to Lord Narasimha Lila mentioned in 7th canto of Srimad-Bhagavatam.

*"aho viryam aho shauryam aho bahuparakramah
narasimham param daivam ahobilam aho balam"*

On the plea of Prahlada, Lord Nrsimhadeva continues to reside at Ahobilam on the peak "Garudachala". Since this place was contaminated by blood of Hiranyakasipu and his army, Lord invoked River Mandakini to clean it. Since the river cleansed the dirt (sins) that causes birth (bhava), she came to be called as River "Bhavanashini". Laxmi Devi appeared and sat on the folded leg of the lord. The forest grove thus got their name as Laxmivan. Seeing this beautiful sight of Lord and her consort, all great sages assembled and sang praises and hymns from Vedas. The mountain from where they chanted came to be called as "Vedadri". Ahobilam also got its name because of bila (cave). Long, long ago (even before Lord Nrsimhadeva's appearance to kill Hiranyakasipu), Garuda once performed severe penance with a desire to see the darshan of Lord in Narasimha form. Pleased with him, Lord guided Garuda to see His Narasimha avatar form in a nearby huge cave. Garuda proceeded and was benedicted to see this beautiful form in this cave. Hence this area also got its name place of beautiful cave "Ahobilam". The mountain on which Garuda performed austerities came to be known as Garudachala, Garudadri and Garudashailam.

It is very popularly known that the Nallamalai range of mountain (Eastern Ghats) is the manifestation of Sri Adi Sesha - the great serpent bed of Lord Vishnu. On His seven hoods lays Tirupati, on stomach Ahobilam and on the tail lays Sri Shailam. The Brahmanda Purana states that Ahobilam was the dwelling of the demon king Hiranyakasipu who was killed by the Lord. Mention of legends connected with Ahobalam can be found in Kurma Purana, Padma Purana and Vishnu Purana. This place is known by many names: Ahobalam, Nava Narasimha Kshetra, Singavel Kundram, Pancha krosa Kshetra, Garudachala and Vedachala.

Many great devotees like Sripad Ramanujacarya, Vedanta Desika also rendered services here and many of them composed beautiful prayers and songs at feet of Lord Nrsimhadeva. Ramanujacarya visited here in 11th Century A.D and Vedanta Desika in

1268-1379 A.D. The great king, Vikramaditya (1076-1106 A.D) of the western Chalukyas, also worshipped the main deity of the temple. "Sri Laxmi Nrsimha pancaratna stotra" and "Karaavalamba stotra" are two very famous hymns composed by Adi Sankaracharya when he came here. "Angan naalam" - was sung by the great Thirumanghai Alwar.

Sri Nava Narasimha Temples in Ahobilam



Jwala



Ahobila



Kroda



Malola



Kaaranja



Bhargava



Yogananda



Malolan Serthi



Kshatravata



Pavana

Ahobilam consists of two parts: **Lower Ahobilam** (also known as *Chinna Ahobilam* or *Diguva Tirupati*) and **Upper Ahobilam** (also known as *Pedda Ahobilam* and *Eguva Tirupati*; which is 8 km from Lower Ahobilam). The place is surrounded by beautiful dense forests of Eastern ghats, and several wild animals like bears and tigers are said to be living there. Within these forests, on mountaintops, are located nine temples of Lord Nrsimhadeva (*Nava Narasimha Ksetra*), which house the self-manifested Deities of the Lord, all having different forms and moods that the Lord manifested in order to please His devotees. There are many places, where Lord Vishnu in the form of Narasimha is worshipped, but it is only at Ahobilam that all the nine forms of Lord Nrsimhadeva are worshipped.

*jwala ahobila malola kroda karanja bhargava
yogananda kshatravata pavana nava murthayaha*

The nine Deities are Sri Jwala Narasimha, Sri Ahobila Narasimha, Sri Malola Narasimha, Sri Kroda Narasimha, Sri Karanja Narasimha, Sri Bhargava Narasimha, Sri Yogananda Narasimha, Sri Chatravata Narasimha and Sri Pavana Narasimha.

Temples in Lower Ahobilam:

- Sri Bhargava Narasimha Temple
- Sri Yogananda Narasimha Temple
- Sri Chatravata Narasimha Temple
- Sri Karanja Narasimha Temple
- Sri Prahlada Varada Narasimha Temple

Temples in Upper Ahobilam:

- Ugra Stambha (Pillar from where Lord Nrsimhadeva emerged)
- Sri Jwala Narasimha Temple

- Sri Ahobila Narasimha Temple
- Sri Malola Narasimha Temple
- Sri Krodha (Varaha) Narasimha Temple
- Prahlada Mettu (School where Prahlada studied)
- Sri Pavana Narasimha Temple
- Sri Prahlada Varada Narasimha Temple

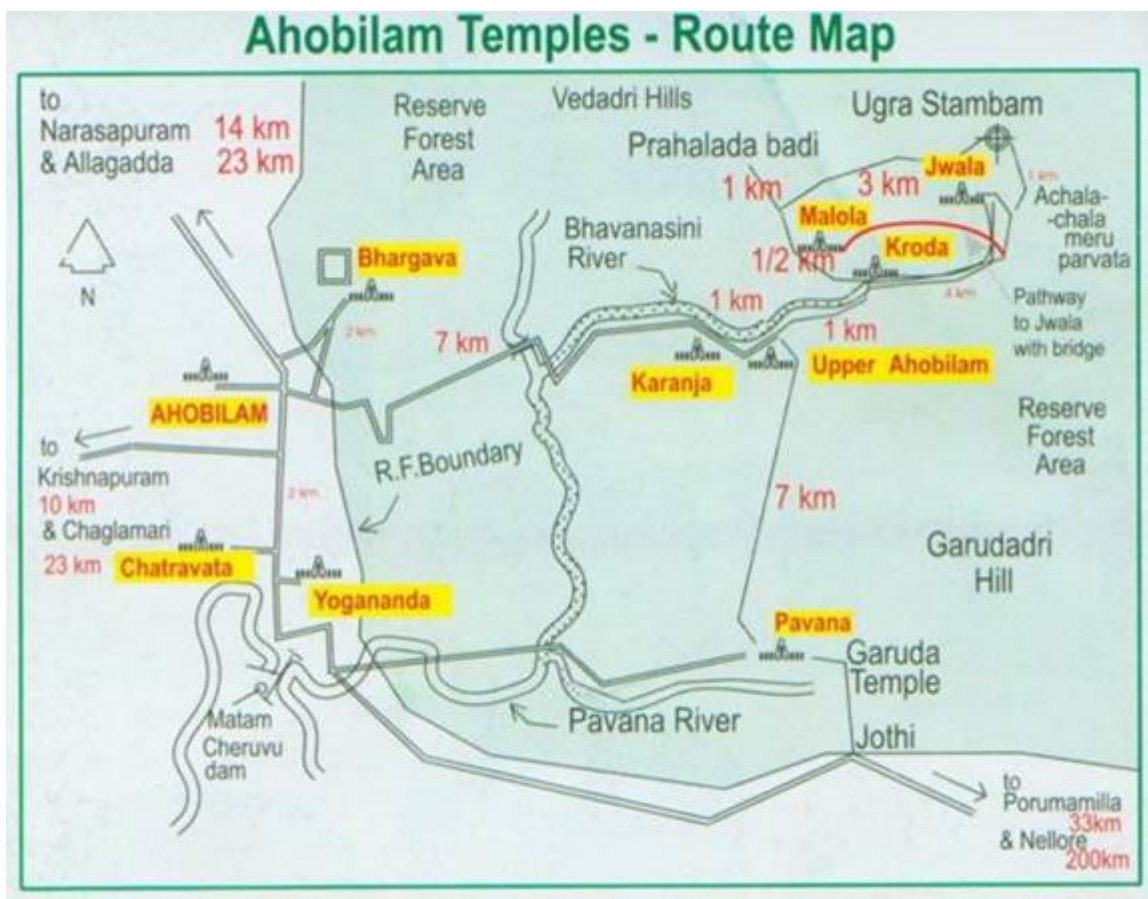


Route Map of Sri Nava Tirupati Temple in Nallamalla Hills

Ahobilam is 256 km from Tirupati, 110 km from Cuddapah, 68 km from Nandyal and 24 km from Allagadda. To visit Ahobilam, the best is to travel from Tirupati. It is approximately 5 hours drive from Tirupati to Ahobilam (256 km).

Useful information:

- *Hiring Guide:* If you are visiting Ahobilam for the first time, it is highly recommended to hire a Guide for a fee to take you around all the temples.
- *Visiting Pavana Narasimha temple:* The starting point for Pavana Narasimha temple is also Ahobila Nrisimha temple in Upper Ahobilam, but the route is on the opposite side of Jwala Temple. First, one has to climb some 250 very steep steps, and then walk for about 4 km on fairly plain ground. The round trip may take about 3 hours. Recently, a path has been made for Jeeps to go to Pavana. It is a very rough 2 hour drive from Lower Ahobilam.
- One can cover eight out of nine Lord Nrsimhadeva temples at Ahobilam in one day. It is highly recommended that Sri Pavana Narasimha temple be covered on the second day since it is on another side and it will take at least 3-4 hours to cover this temple.
- *Prasadam:* Sri Ahobila Mutt has established a trust called *Annamacharya Nitya Annadanam* Trust which provides free prasadam to devotees. Free prasadam is offered three times a day. *Dadiyannam* (Curd rice) is offered morning and evening. At noon time *Tadiyaradhanam* (full course meals) is offered.
- *Accommodation:* There are a few Guest House accommodations available at Lower Ahobilam.
- *To visit Ahobilam, the best is to travel from Tirupati. It is approximately 5 hours drive from Tirupati to Ahobilam (256 km).*



Ahobilam Temples - Route Map

Ugra Stambha

Pillar from which Lord Nrsimhadeva emerged

*satyam vidhathum nijabruthya bhaashitham
vyaaptham swabhutheshu swachirey swachaathmanaha
adhrushyathaam adhbutharoopam udhvaham
sthamba sabhamam na mrugam na manusham
na bhootho na ambharey mruthyuhu na
naraih na mugrairapi surasura
mahorakhai*

At a distance of 8 km from the Upper Ahobilam is *Ugra Stambha*, the pillar from which Lord Nrsimhadeva emerged after Hiranyakasipu angrily struck the pillar. This a cleft of the mountain dividing itself into two visible parts. When Lord Nrsimhadeva emerged out of the pillar, the whole pillar was shattered to pieces. His first step produced 172 sounds which are the first basic tenets of 172 classical *ragas*. One can climb up the *Ugra Stambha*, however the path way to this place is very steep and arduous. When Lord Caitanya Mahaprabhu came to Ahobilam, He climbed up the *Ugra Stambha*. Atop *Ugra Stambha* there is an impression of the lotus feet of Sri Caitanya Mahaprabhu and a flag. From near Sri Jwala Narasimha temple there is a steep climb towards *Ugra Stambha*.



Ugra Stambha

This is the pillar from which Lord Nrsimhadeva emerged after Hiranyakasipu angrily struck the pillar.



Devotees climbing the Ugra Stambha



Atop the Ugra Stambha

Atop *Ugra Stambha* there is an impression of the lotus feet of Sri Caitanya Mahaprabhu and a flag.



This is where Hiranyakasipu's palace existed



Lord Nrsimhadeva Battles the King of the Demons

Hiranyakasipu could see that Lord Vishnu was standing before him in the form of a half-man, half-lion, but out of his pride, Hiranyakasipu thought, "Who can fight with me?" Raising his club, he attacked Lord Nrsimhadeva, and appeared just like a small insect who flies forcefully into a fire. Such was the effulgence of the Lord. Lord Nrsimhadeva captured the demon; and then gave him a chance to escape. Foolishly thinking the Lord was afraid of his prowess, Hiranyakasipu attacked again.

1. Sri Jwala Narasimha Temple

Exact place where the fierce anger of the Lord Nrsimhadeva reached its culmination when He tore Hiranyakasipu

*hiranyashtambha sambhuthiprakhya paramaatamaney
prahladhaarthimushey jwaala narsimhaya mangalam*

The temple of *Sri Jwala Narasimha Swamy*, lies higher up the *Sri Malola Narasimha temple*, on a hill called '*Achalachaya Meru*' and is on the base of *Ugra Stambha*. This is the exact place where the fierce anger of the Lord Nrsimhadeva reached its culmination when He tore Hiranyakasipu. The spot where *Jwala Narasimha* is sitting with *Hiranyakasipu* on His lap, is the threshold of the main entrance door of the spacious palace of *Hiranyakasipu*. The temple is in a natural cave. There are three deities in the temple: *Ashtabuja Narasimha*, *Chaturbhuji Narasimha* and *Narasimha chasing Hiranyakasipu*. Temple is about 4 kilometres from the Upper *Ahobilam temple*. One has to go under the waterfall of the *Bhavanashini River* to reach this temple.

In front of the *Jwala Narasimha temple* is a pond called "***Rakta Kunda tirtha***", below a fully open cave, where Lord Nrsimhadeva after killing the demon *Hiranyakasipu*, washed His blood-stained hands and hence the water of this *kunda* turned red. One can see the red strains around this *tirtha*. The water of this *kunda* is crystal clear and is very sweet.

Ashtabuja Narasimha:

The main Deity here has eight hands, and the Lord is seen tearing the demon's abdomen and garlanding Himself with the demon's intestine. The Deity manifests massive energy and vigorous action. The first pair of hands catches hold of Hiranyakasipu's crown and renders him motionless, while the other pair by tightly gripping the sword-carrying hand of Hiranyakasipu completely disarms and overpowers him. The second pair of hands is engaged in tearing open the entrails of the demon lying on the folded right leg of the Lord. The pair of hands holds *sankha* and *chakra* and the fourth pair holds the intestine of the demon in the shape of a garland.

Chaturbhuji Narasimha:

This Deity is in the standing posture coming out of the pillar (*Stambhodbhava-murti*). This is said to represent the *Kevala Narasimha* form. This is very rare form. It has 4 hands, the 2 upper hands holding *chakra* and *sankha* and the lower hands are downwards as though He is tearing the demon. Laxmi is seated to the right and Prahlada stands to the left.

Narasimha chasing Hiranyakasipu:

The third Deity, Lord Nrsimhadeva is advancing towards Hiranyakasipu from the right, as the latter is approaching in a defiant attitude, with his sword lifted up to strike. Lord Nrsimhadeva is made to take hold of the body of Hiranyakasipu so as to overpower him. The right hand of Lord Nrsimhadeva is held up as if He is going to deal a blow to the enemy with the open palm of the hand.



Way to Sri Jwala Narasimha Swamy temple



Sri Jwala Narasimha Swamy temple

This place is the exact place where the fierce anger of the Lord Nrsimhadeva reached its culmination when He tore Hiranyakasipu.



Lord Sri Jwala Narasimha Swamy

The spot where Jwala Narasimha is sitting with Hiranyakasipu on His lap, is the threshold of the main entrance door of the spacious palace of Hiranyakasipu.

There are three deities in the temple: Ashtabuja Narasimha, Chaturbhuji Narasimha and Narasimha chasing Hiranyakasipu.



Sri Jwala Narasimha

*namas te narasimhaya
prahladahlada-dayine
hiranyakasipor vaksah-
sila-tanka-nakhalaye*

*ito nrsimhah parato nrsimho
yato yato yami tato nrsimhah
bahir nrsimho hrdaye nrsimho
nrsimham adim saranam prapadye*

*tava kara-kamala-vare nakham adbhuta-srngam
dalita-hiranyakasipu-tanu-bhrngam
kesava dhrta-narahari-rupa jaya jagadisa hare
jaya jagadisa hare jaya jagadisa hare*

(Lord Nrsimhadeva Prayers)



Lord Nrsimhadeva Kills Hiranyakasipu

The Supreme Lord laughed loudly and captured the demon again. Hiranyakasipu moved his limbs all around, but the Lord simply placed the demon on His lap and with the sharp nails on His lotus hands, He easily tore into Hiranyakasipu's body.



Rakta Kunda tirtha

In front of the Jwala Narasimha temple is a pond called "Rakta Kunda tirtha", below a fully open cave, where Lord Nrsimhadeva after killing the demon Hiranyakasipu, washed His blood-stained hands and hence the water of this kunda turned red. The water of this kunda is crystal clear and is very sweet.



Rakta Kunda tirtha

One can see the red strains around this tirtha.



Stunning views looking downwards from Sri Jwala Narasimha Temple

2. Sri Ahobila Narasimha Temple

*garudadri guhagehe gajakhundasarittate
hiranyasthaanvahankaarhaari simhaya mangalam*

Sri Ahobila Narasimha temple, situated on the Upper Ahobilam, at a distance of 8 km from the Lower Ahobilam, is the main temple and the earliest of all the nine temples in Ahobilam. The Lord here appears in his fierce aspect, called *Ugra Narasimha*, who is the presiding deity of the temple and is known as *Ahobila Nrisimha Swamy*. Lord is seen tearing apart the chest of Hiranyakasipu. In front of the Lord is Prahlada. Lord's eternal consort Srimati Chenchu Lakshmi is also giving *darshan* to the devotees. She is seated in *padmasana*. The temple is situated in a naturally formed cave.



Sri Ahobila Narasimha temple is on the Upper Ahobilam



Cave near Sri Ahobila Narasimha temple



Sri Ahobila Narasimha and Sri Chenchu Lakshmi

The Lord here appears in his fierce aspect, called Ugra Narasimha, who is the presiding deity of the temple and is known as Ahobila Nrisimha Swamy. Lord is seen tearing apart the chest of Hiranyakasipu. In front of the Lord is Prahlada. Lord's eternal consort Srimati Chenchu Lakshmi is also giving darshan to the devotees.



Sri Ahobila Narasimha



After killing Hiranyakasipu, Lord Nrsimhadeva's mouth and mane was sprinkled with drops of blood. Lord Nrsimhadeva pierced Hiranyakasipu's abdomen with His nails and wore his intestines as a garland, which enhanced the Lord's beauty. He then uprooted Hiranyakasipu's heart and threw his body aside. The faithful soldiers of Hiranyakasipu came in thousands to fight with Him, raising their weapons, but Lord Nrsimhadeva killed all of them merely with the ends of His nails.

3. Sri Malola Narasimha Temple

*vaarijaavaaritha bhayay vaneepathi mukhaiswarai
mahithaaya mahodhaara malolyasthu mangalam*

Sri Malola Narasimha temple is 2 km from the main temple of Upper Ahobilam. Lord Nrsimhadeva here appears in 'Soumya' (peaceful) form. *Ma* means *Mother Lakshmi* and *lola* means *beloved*. Lord Nrsimhadeva is the beloved of mother Lakshmi and hence is glorified as Malola Narasimha. This place is also known as *Markonda Lakshmi ksetra*. The temple is on a level surface of a peak of the *Vedadri Mountain*. Lord Nrsimhadeva is seated here in Sukhasana posture with His left leg folded while the right leg is dangling at an angle. The goddess Laxmi is seated on the left thigh of the Lord with *Kataka* and *Parisaritya vamahasta*. The feet of the Laxmi rest on *padma* which appears to have sprouted from the earth. The Lord's two upper hands hold *chakra* and *sankha*, His lower right hand is in *abhaya* pose and the lower left hand is embracing His consort. The *utsava murti* of Sri Malola Narasimha travels with the Jeeyar of Ahobila Mutt.

Pastime:

There was a young devotee named Srinivasacharya at Melkote. One day Lord Lakshmi Narasimha appeared in his dream and ordered him to come to Ahobilam, take sannyasa and carry on his future mission from Ahobilam. Young Srinivasacharya could not believe his dream and rushed to his guru, Sri Ghatikasatam Ammal who was also known as

Varada Vishnuvarcharya and sought his instructions. He immediately told Srinivasacharya to follow the order of the Lord without any delay.

Blessed by his guru, Srinivasacharya rushed to Ahobilam. There he was received by Mukundaraya, a local chieftain, who also had an order from the Lord to receive Srinivasacharya at Ahobilam. Lord Narasimha appeared before Srinivasacharya in the form of a saint and initiated him into the sannyasa asrama and also formed the Ahobilam Mutt. The Lord awarded him the name - Sathakopa Jeeyar. He instructed him to go door to door to preach the message of Vaishnavism, and take along with him the utsava murti of the Lord. The Lord also wanted him to be the spiritual master of the disciples.

Sri Sathakopa Jeeyar was confused as to which utsava murti he has to carry with him. The Lord had instructed him to take utsava murti but had not told which utsava murti. He started meditating on the Lord requesting Him to choose the utsava murti. Immediately the utsava murti of Sri Malola Narasimha came from the temple flying to his hands. The utsava murti of Sri Malola Narasimha is adorned with a Paduka indicating that the Lord is ready to proceed on a tour. Since then the utsava murti of Sri Malola Narasimha has been travelling with the Jeeyars of Ahobilam Mutt and has been blessing devotees with the mercy and devotional service. Right from the founder, i.e., the first Jeeyar of Ahobila Mutt down to the 44th pontiff, Srivan Satakopa Sri Vedanta Desika Yattheendra Mahadesika, the present jeeyar, the utsava murthi of Malola Narasirnha Swamy is worshipped and it is taken by them whenever they are on religious tours, visiting the villages every year.

About 1 km away from this temple, on the same mountain, there is **Prahlada-mettu**, or the school where Prahlada Maharaja is said to have taken education. There is a small temple of Nrsimhadeva inside a cave.



Sri Malola Narasimha temple



Prahlada Approaches the Angry Lord Nrsimhadeva

After Lord Nrsimhadeva (the half-man, half-lion incarnation of the Lord) killed the demon Hiranyakasipu, He continued to be very angry. All the saintly persons and demigods offered Him prayers of glorification and praise, but no one could pacify Him. Lord Brahma then requested Prahlada to go forward and appease Lord Nrsimhadeva. Prahlada gradually walked toward the Lord and fell down to offer his respectful obeisances with folded hands. "When Lord Nrsimhadeva saw the small boy Prahlada Maharaja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlada, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees." [Srimad-Bhagavatam 7.9.5]



Lord Nrsimhadeva benedicts Prahlada Maharaja

"When Lord Nrsimhadeva saw the small boy Prahlada Maharaja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlada, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees." [Srimad-Bhagavatam 7.9.5]



The Supreme Personality of Godhead, in His form of Lord Nrsimhadeva, ordered Prahlada to accept the kingdom of his father and rule over the demons. He instructed Prahlada to perform the proper ritualistic ceremonies and then take charge of the kingdom, keeping his mind always fixed on Him. After the Supreme Lord disappeared from that place, Lord Brahma, along with other great saints assembled there, made Prahlada king.

4. Sri Krodha (Varaha) Narasimha Temple

*varahkundey medhinyai varaahaarthapradhaayiney
dhanthalagna hiranyaksh dhamshtra simhaaya mangalam*

Sri Krodha (Varaha) Narasimha temple is 1 km from the main temple of Ahobila Narasimha Swamy on the Upper Ahobilam. Sri Kroda Narasimha also glorified by devotees as Varaha Narasimha is a very special form of the Lord with the face of a boar. After killing Hiranyakasipu, Lord Nrsimhadeva was very upset with Lord Brahma because of the boon he had awarded to Hiranyakasipu. He summoned Lord Brahma but Brahma was afraid to come near the Lord. At that time Vedas slipped from his hands and fell down. When the Vedas were falling, Bhumi personified held them and took the Vedas with her to Patala in order to protect them. Due to the absence of the Vedas, demigods approached Lord Nrsimhadeva who took the form of Kroda (an animal with a single front horn) and went to Patala to bring back the Vedas. He then emerged out with Bhumi-devi sitting above His horn. After bringing out Vedas Lord sat at this kshetra and took the form of Sri Kroda Narasimha. In the meantime His anger also subsided. Brahma then came near the Lord begging for forgiveness and requesting the Vedas. Lord Nrsimhadeva rejected Brahma's request and said that you have already lost the Vedas and hence they have to be given

only to a responsible person. To which Brahma suggested that they can be given to Lakshmi-devi. Lord agreed and gave darshan to Brahma as Sri Malola Narasimha.

Along with Sri Kroda Narasimha, one can also have darshan of Sri Lakshmi Narasimha in this temple. Lord Nrsimhadeva is seen as though He is trying to gently pacify Lakshmidevi. Lord Nrsimhadeva had developed attachment to Chenchu Lakshmi, which annoyed Lakshmidevi, hence the Lord is pacifying Her. Here one can also have darshan of Sri Varaha Tirtha.

Walking alongside the Bhavanasini river and Kalakshepa Mandapa, we arrive at the cave shrine of Krodha (Varaha). Surrounded by attractive natural scenery all around; the lofty mountains over-grown with tall trees are awe inspiring. In the narrow valley between Vedari and Garudadadri, the silver stream of Bhavanasini glides on beautifully.



Sri Krodha Narasimha temple



Lord Sri Krodha Narasimha

Sri Kroda Narasimha also glorified by devotees as Varaha Narasimha is a very special form of the Lord with the face of a boar.



Way to Sri Krodha Narasimha temple from Sri Ahobila Narasimha temple



Jungle on the way to Sri Krodha Narasimha temple



This is where Sripad Ramanujacarya held his devotional discourses when he visited Ahobilam. This place is on the way to Sri Krodha Narasimha temple from Sri Ahobila Narasimha temple.



Terrain at Sri Nava Narasimha ksetra

5. Sri Karanja Narasimha Temple

*karanjamoole maatharaste yathra
saarangschakra dhrutham
gobhoo hiranya nirvinna gobila
gnyanadhayiney prabanjan sunaaseera
kaaranchaayasthu mangalam*

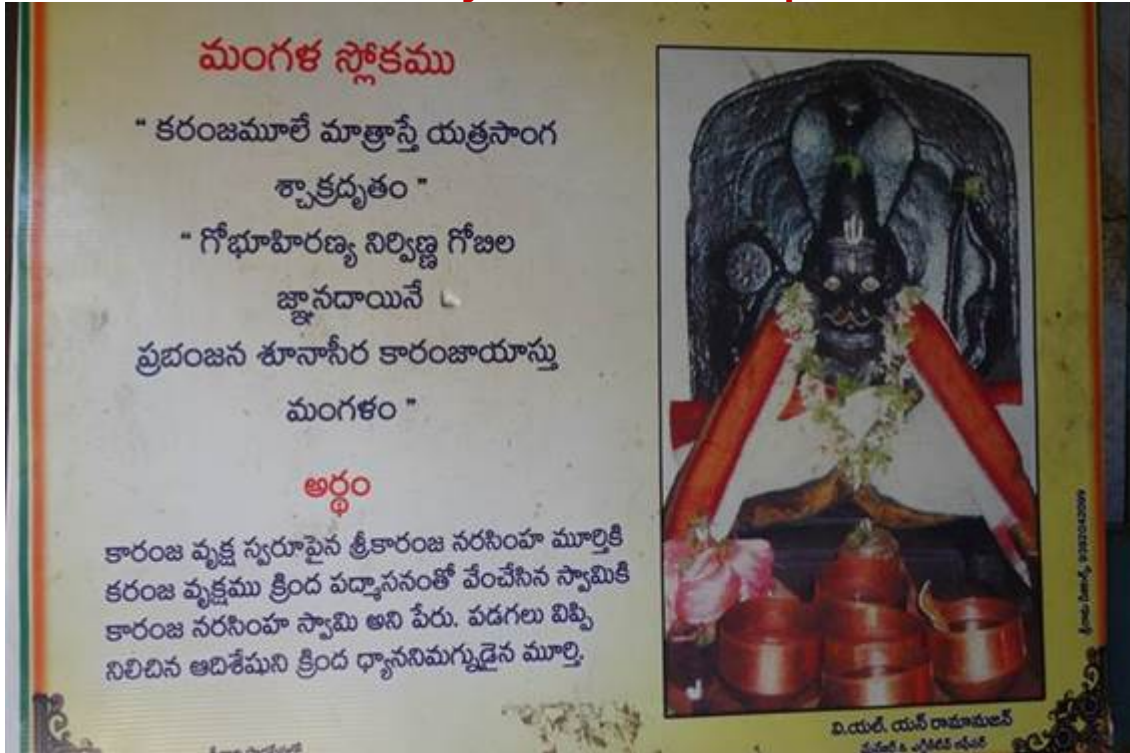
Sri Karanja Narasimha temple is at a distance of 1 km from Upper Ahobilam and one furlong from the road leading to Lower Ahobilam. Lord Nrsimhadeva here is under the *Karanja Tree*, hence He is known as *Karanja Narasimha*. *Karanja Tree* is also called as *Honge Mara* in the local language. He is also known as *Saranga Narasimha* because He is holding the bow named *Saranga*. Lord Nrsimhadeva is sitting in meditation, with a hooded cobra over the head. The upper right hand holds a *Chakra* and upper left hand has *Saranga* bow. The lower hands are in *Dhyana mudra*. The Bhavanasini river glides on at the left of the road.

Once Hanuman was performing austerities in Ahobilam and was continuously chanting the holy name of Lord Rama. Immediately Lord Nrsimhadeva appeared before him and asked, "Yes you called Me?" Hanuman was surprised and said to Nrsimhadeva, "You are disturbing me. Please go away." Nrsimhadeva replied, "I am Ramacandra. Because you called Me, I have come." Hanuman was again surprised and asked, "How can you be Rama? You don't have a form like that of Rama." Immediately Lord Nrsimhadeva manifested Himself like Rama with bow in one hand and *Sudarsana* in the other hand. Hanuman got convinced and from then on started to worship the form of *Sri Karanja Narasimha*. There is a small altar of Hanuman in the temple.

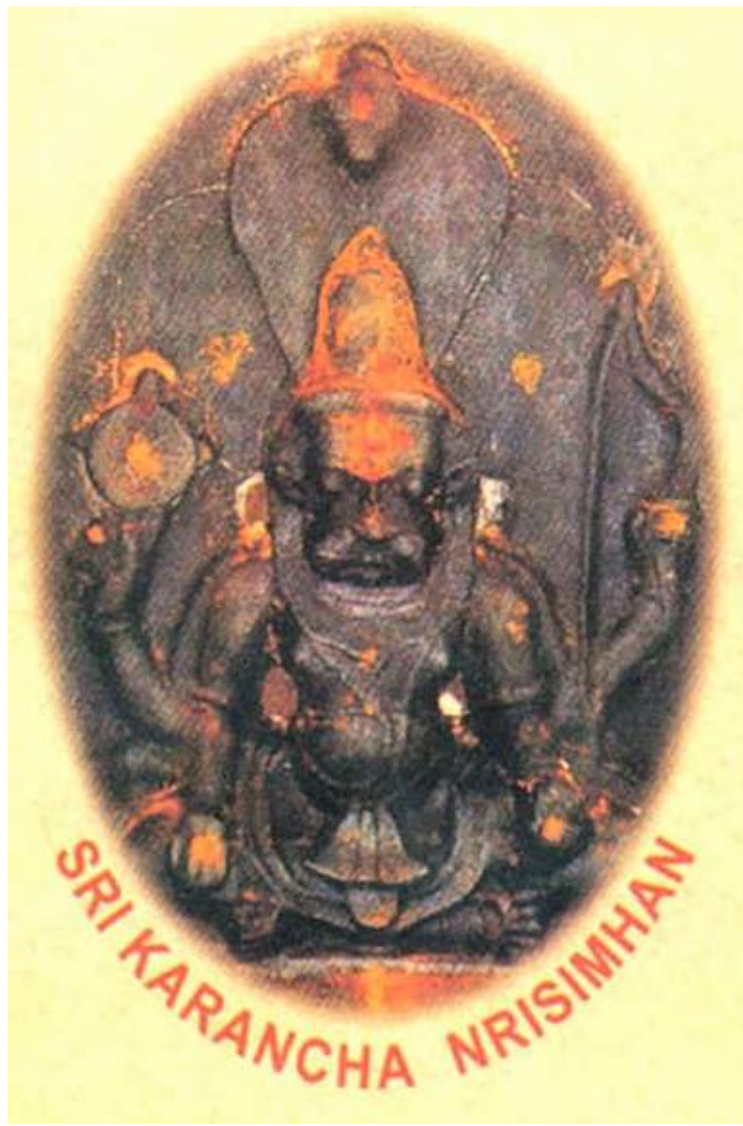
Sage Gobila had been cursed by Durvasa Muni and had become a dullard. He worshipped the Lord by reciting the Narasimha Mantra. The Lord was pleased and blessed the sage that as before he would become very learned and that in due course he would attain liberation. Since then devotees who seek knowledge come and worship the Lord here.



Sri Karanja Narasimha temple



Sri Karanja Narasimha temple



Lord Sri Karanja Narasimha

Lord Nrsimhadeva here is under the Karanja Tree, hence He is known as Karanja Narasimha. Lord Nrsimhadeva is sitting in meditation, with a hooded cobra over the head. The upper right hand holds a Chakra and upper left hand has Saranga bow.

6. Sri Bhargava Narasimha Temple

*bharagavakhya tapasveesa bhaavanaa bhaavithathmaney
akshaya theera theerthastu bhargavayaasthu mangalam*

Sri Bhargava Narasimha temple is at a distance of 2 km from the Lower Ahobilam, on a hill, near the sacred pond, known as '*Bhargava Tirtham*', where Bhargava Rama performed his penance. Hence the Lord of the temple is known as *Bhargava Narasimha Swamy*. Here Parasurama, who is also known as Bhargava, performed penances to please Lord Nrsimhadeva. Parasurama wanted to have *darshan* of the Lord right at the moment when he tore apart the chest of Hiranyakasipu. Pleased by the penances of Parasurama, Lord Nrsimhadeva gave Him the desired *darshan*. When the Lord was giving *darshan*, Hiranyakasipu who was lying on the lap of the Lord, looked towards Parasurama. Parasurama then requested Nrsimhadeva to manifest Himself in that form. And from then on the Lord is being worshiped here and is known as *Sri Bhargava Narasimha Swamy*. This is one of the most ferocious forms of Lord Nrsimhadeva in Ahobilam. This temple is located on the banks of *Akshaya Tirtha* which is considered on par with the sacred Pushkara Tirtha. Parasurama would bathe in this *kunda* and use this water for the worship of Lord Bhargava Narasimha. Sage Vasishtha and other sages had performed penances here. One can also have *darshan* of Prahlada at the lotus feet of the Lord. This temple is surrounded

by a thick forest and can be reached only via local jeep or the autos as the route is like a mountainous terrain.

Lord Nrsimhadeva here is four-handed. Upper two hands hold the *chakra* and *sankha*, the lower two hands as shown tearing the intestine of Hiranyakasipu. Hiranyakasipu is holding a sword in his right hand. Prahlada is on the right in the *Sthanaka* posture with *Anjali hasta*.

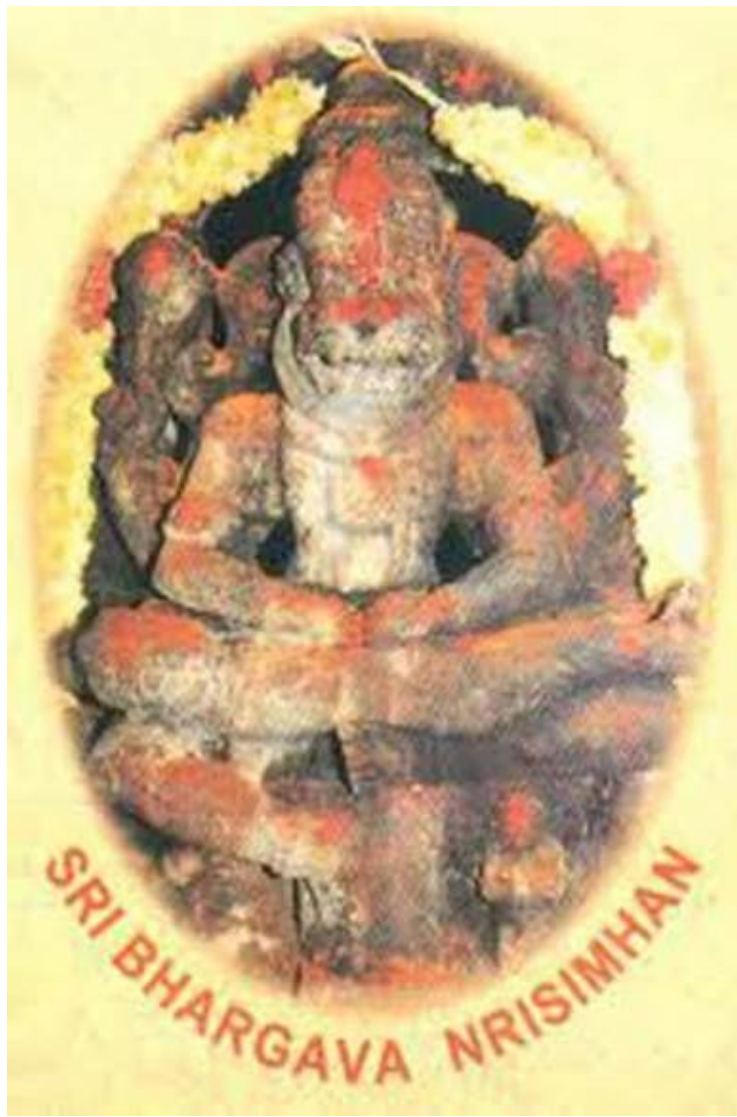


Sacred 'Bhargava Tirtham' in front of the temple where Bhargava Rama performed his penance.



Lord Sri Bhargava Narasimha

Lord Nrsimhadeva here is four-handed. Upper two hands hold the chakra and sankha, the lower two hands as shown tearing the intestine of Hiranyakasipu. Hiranyakasipu is holding a sword in his right hand. Prahlada is on the right in the Sthanaka posture with Anjali hasta.



Lord Sri Bhargava Narasimha

7. Sri Yogananda Narasimha Temple

*chathuranana chetobja chitrabhaanu svaroopine
vedadri gahavarasthaaya yogaanandaaya mangalam*

Sri Yogananda Narasimha temple is to the south-east of Lower Ahobilam at a distance of 2 km. The popular legend is that after killing Hiranyakasipu, Lord Nrsimhadeva taught Prahlada several *yogic* postures. Therefore, the Lord in this aspect is called *Yogananda Narasimha*. Seated on a Garuda pedestal of 1'2" high, the deity of Lord Nrsimhadeva is about 2'8" high in the *yogic* posture of their legs being crossed and tied with a *Yogapatta*. The deity is four handed and holds *chakra* in the upper hand and *sankha* in the upper left hand. The other two hands rest on the knees. Once Lord Brahma visited this place when he was agitated and he returned after attaining peace by practicing devotion unto Lord Narasimha. The Deity of the Lord was being worshiped in a deep tunnel and for the sake of ease in his worship, He was brought out from the tunnel and installed here. This temple is connected by a good road. This temple is a plain stone structure with a square *Garbhagriha* and *Ardha mandapa*.



Sri Yogananda Narasimha temple



Lord Sri Yogananda Narasimha

The deity is four handed and holds chakra in the upper hand and sankha in the upper left hand. The other two hands rest on the knees.



Next to Sri Yogananda Narasimha temple is Sri Bala Yogananda Narasimha temple



Sri Bala Yogananda Narasimha temple



Sri Bala Yogananda Narasimha temple

8. Sri Chatravata Narasimha Temple

*haahaa hoohoo vakya gandharva nrittageetha hritaatmaney
bhavahantritrat chathravataimhaya mangalam*

Sri Chatravata Narasimha temple is 3 km from Lower Ahobilam on the same road leading to Yogananda Narasimha temple. Lord Nrsimhadeva here is very unique as He has got a very beautiful wide smile on His face. Since the Lord is worshiped under a peepal tree, surrounded by the thorny bushes, He is famous as *Chatravata Narasimha Swamy*.

Once two Gandharvas named *Haha* and *Hoohoo* came from *Meru parvata* and pleased Sri Chatravata Narasimha with their melodious singing. The Lord blessed them that they would attain fame as great singers. Even now devotees who visit this temple sing melodiously before the deity to give Him pleasure. Lord Indra and the other demigods worshiped the Lord here and requested Him to kill the demon-king. This temple is also known as *Devata-aradhana ksetra*.

Sri Chatravata Narasimha is seated in the *padmasana* pose on a low *padmapitha*. The two upper hands hold the *chakra* and *sankha*. The lower right hand is in the *abhaya* posture, while the lower left hand is a *Katihasta*, placed on the waist and the left thigh.



Sri Chatravata Narasimha temple



Lord Sri Chatravata Narasimha



Lord Sri Chatravata Narasimha

Lord Nrsimhadeva here is very unique as He has got a very beautiful wide smile on His face. Since the Lord is worshiped under a peepal tree, surrounded by the thorny bushes, He is famous as Chatravata Narasimha Swamy

9. Sri Pavana Narasimha Temple

*bharadwaja mahayogi mahapaathaka haariney
thaapaneeya rahasyartha paavanayasthu mangalam*

Sri Pavana Narasimha temple is on the banks of the river Pavana. This is the most peaceful form of the Lord amongst the nine Nrsimhadeva temples. He is also known as *Pamuleti Narasimha Swamy*. The Lord here liberates devotees from all the sins of past lives and the present lives which might have been committed knowingly or unknowingly. Sage Bharadwaja rid himself of the great sin of *brahma-hatya* at this place.

This temple lies quite far in the midst of the forest. It is about 6 km from the Upper Ahobilam temple. One has to walk the entire distance from Upper Ahobilam southwards, a hilly forest track. Devotees climb many steep steps to reach this temple. The steps begin from behind the temple of Sri Ahobilam Narasimha. Alternatively devotees can also visit this temple via local jeeps. This temple is in the middle of a dense forest. The temple is a small rectangular building with a *Garuda stambha* in front. The presence of *Garuda stambha* suggests that the temple might have been in great prosperity and annual functions were being regularly conducted. To reach Sri Pavana Narasimha temple one can hire a four-wheel jeep from Lower Ahobilam. It will take approx. 2-3 hours by jeep to reach Sri Pavana Narasimha temple from Lower Ahobilam. At a distance of about 1 km from this temple, *chenchus* (tribal people) reside. They, even to this day, sing in their own language the momentous marriage of the *Chenchu* bride with Nrsimhadeva.

The main deity is actually a *Lakshmi Nrsimhadeva* deity, with four hands. The upper two hands carry *Sankha* and *chakra*. The lower right hand is in *abhaya* pose, while the lower left hand is shown as embracing Lakshmi seated on His left thigh. The Lord is seated in *Sukhasana* posture on *Adi Sesha* with His left leg folded while the right leg is bent at the knee. Dangling down over the head of Nrsimhadeva is found a seven-hooded snake (*Adisesha*) spread like an umbrella. Lakshmi is seated on the thigh of the Lord with right hand embracing Lord.

Important information: The starting point for Pavana Narasimha temple is also Ahobila Nrisimha temple, but the route is on the opposite side of Jwala Temple. First, one has to climb some 250 very steep steps, and then walk for about 4 km on fairly plain ground. The round trip may take about three hours. Recently, a path has been made for Jeeps to go to Pavana. It is a very rough 2 hour drive from Lower Ahobilam.



Sri Pavana Narasimha

This is the most peaceful form of the Lord amongst the nine Nrsimhadeva temples. The Lord here liberates devotees from the all the sins of past lives and the present lives.



To reach *Sri Pavana Narasimha* temple one has to pass through thickly dense forest. The starting point for Pavana Narasimha temple is also Ahobila Nrisimha temple, but the route is on the opposite side of Jwala Temple. First, one has to climb some 250 very steep steps, and then walk for about 4 km on fairly plain ground. The round trip may take about three hours. Recently, a path has been made for Jeeps to go to Pavana. It is a very rough 2 hour drive from Lower Ahobilam.



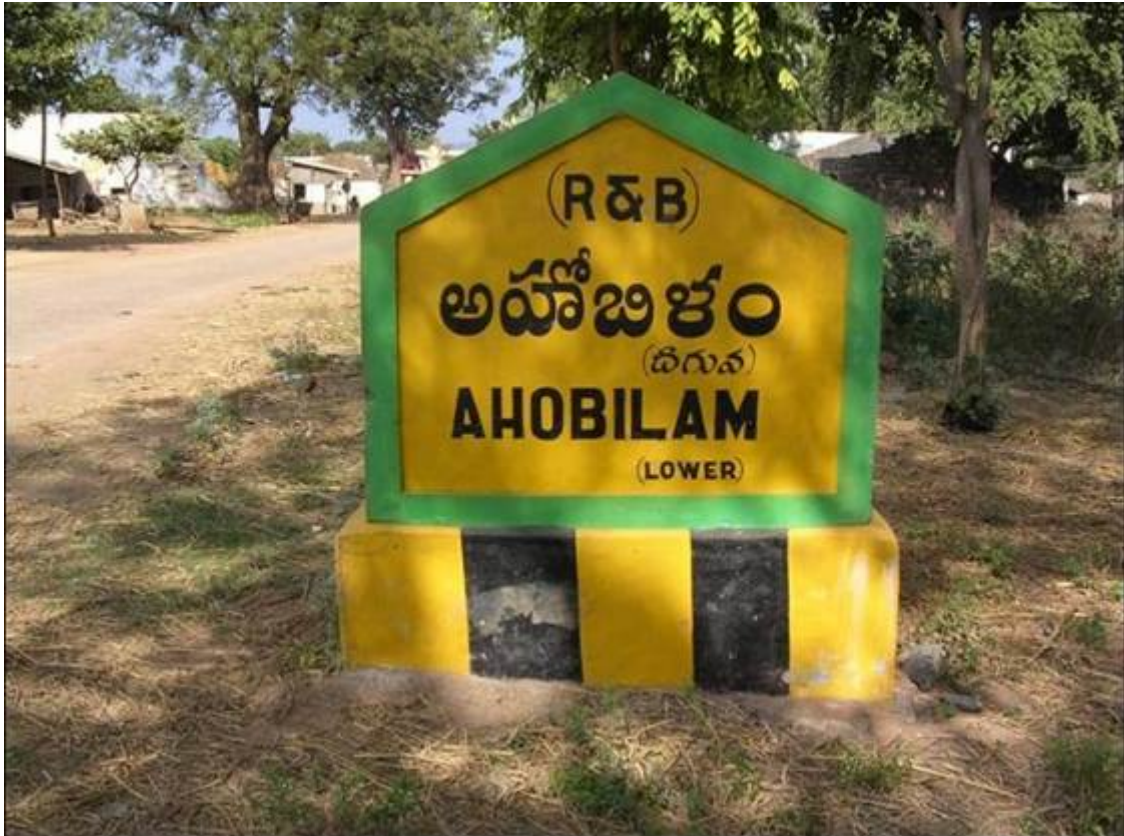
Forest rangers quarter

Sri Prahlada Varada Narasimha Temple

Sri Prahlada Varada Narasimha Temple, meaning the Lord whose grace bestows on Prahlada is in Lower Ahobilam. Here Lord Nrsimhadeva is blessing Prahlada Maharaja. *Sri Laxmi Narasimha Swamy* is the presiding deity at the temple. There are also three smaller shrines for Lakshmi, Andal and Azhwars. On the temple altar are the *Utsava* deities of Prahlada Varada, Pavana Narasimha and the processional deity of Jwala Narasimha endowed with ten hands and with Sreedevi and Bhooodevi on His either side. A small deity

of the first Jeeyar, Sri Adivan Satakopa Swami is also kept before them. A shrine dedicated to Sri Venkateswara exists to the south west of this Narasimha temple and depicts the pastime that Lord Venkateswara obtained the blessings of Narasimha just before His marriage with Padmavathi. The *Mukha Mandapa* there, is now used as the *Kalyana Mandapa* of Narasimha Swamy. This temple is not amongst the Nava Narasimha Temple in Ahobilam, but is of utmost significance in Ahobilam.

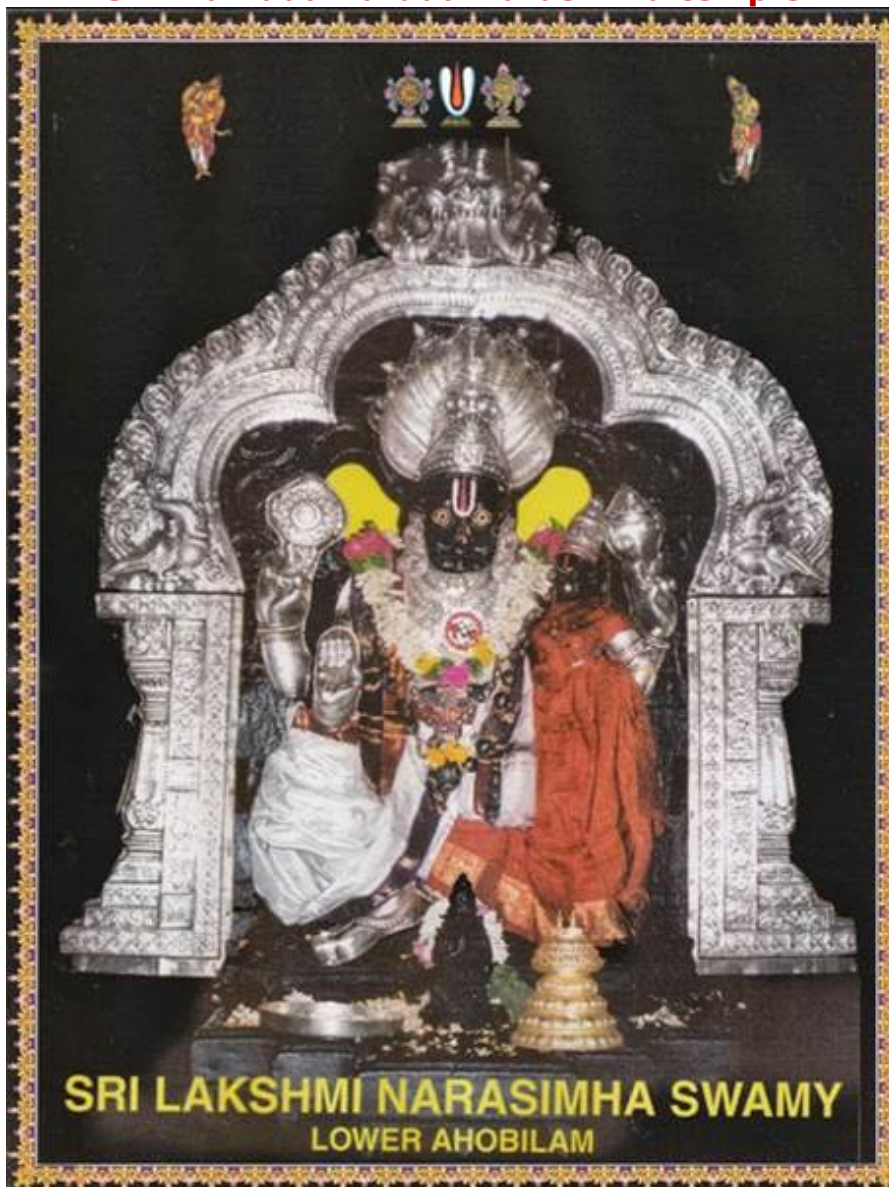
The temple is surrounded by three *prakaras*. With Vijayanagar style noticeable in the structure, there are a number of *mandapas* outside the temple. Both in the Upper and Lower Ahobilam, it is a common sight on the pillars of Lord Nrsimhadeva with His consort Chenchu Lakshmi, the Lord chasing Hiranyakasipu in one pillar and bursting forth from another pillar to tear him are very realistic. The 44th Jeeyar's of Sri Abobila Matha and the Endowments Department of A.P. Government have made lot of efforts in temple renovation. The annual *uthsava* (*Brahmothsavam*) is performed in February every year.



Sri Prahlada Varada Narasimha is in Lower Ahobilam



Sri Prahlada Varada Narasimha temple



Lord Sri Lakshmi Narasimha at Sri Prahlada Varada Narasimha temple
Here Lord Nrsimhadeva is blessing Prahlada Maharaja. *Sri Laxmi Narasimha Swamy* is the presiding deity at the temple.



Sri Pattabhi Ramula Vari Sannidhi

Prahlada Mettu - School where Prahlada studied

Prahlada Mettu, the school of Prahlada, situated in a cave on the hill, behind the *Malola Narasimha* Temple in Upper Ahobilam. This is where Prahlada had his school with teachers Sanda and Amarka. It is a 0.4 km walk from Malola Narasimha temple through the forest and the narrow path of the cliff. There is a cavern in this cave. When demons threw Prahlada from the cliff, Prahlada Maharaja fell through this cavern of the rock and was held by Lord Sri Krishna. Around this cave, Prahlada Maharaja wrote '*om namo bhagavate vasudevaya*' on the rocks. Devotees can still those transcendental letters. One can also have *darshan* of Sri Yoga Narasimha, Sri Sudarshana and Sri Narayana deities in this cave.



Prahlada Mettu, the area of school of Prahlada



Lord Nrsimhadeva at Prahlada Mettu



***"Om Namo Bhagavate Vasudevaya"* sculpted by Prahlada on rocks at his school, Prahlada Mettu**



Prahlada Maharaja Instructs His Friends at school



Prahlada Dances Ecstatically Among His School Friends

When his demoniac teachers were absent, Prahlada taught his classmates the science of Krishna consciousness, beginning with the chanting of the holy names. All the boys took

his instructions very seriously and they became attached to the Supreme Personality of Godhead, rejecting the materialistic instructions given by their teachers.

Ahobilam Matha Role in Developing Ahobilam:

Majority of the development work in Ahobilam for the pleasure of Lord Nrsimhadeva has been carried out by Ahobilam Matha, who are followers of Sri Vaisnavism of Sripada Ramanujacarya. The 33rd Jeeyar (a member of their disciplic succession) is especially said to have carried monumental work in developing this sacred place.

Ahobilam Matha was established 600 years ago at Ahobilam by Srimad Athivan Satakopan. He was originally known as Kidambi Srinivasachar. One day, the Lord of Ahobilam, Sri Lakshmi Narasimha, appeared in Srinivasachar's dream and instructed him to come to the temple town of Ahobilam. After consulting with his *acarya*, he proceeded to Ahobilam. At Ahobilam, the Lord Nrsimhadeva Himself initiated Srinivasachar into *sannyasa* and gave him the title, "Satakopa Jeeyar". Then, one of the nine Nrisimha's of Ahobilam called *Malolan* jumped into the hands of Athivan Satakopan and ordered him to travel the length and breadth of the country. Thus began the institution called Sri Ahobila Matha and the travels of Lord Malolan to village after village so that devotees get a chance to undertake *Panca Samskaram* and perform *Bhara Nyasam* at the lotus feet of the Lord Nrsimhadeva. The travels thus started 600 years ago and the unique tradition of the Lord travelling to the houses of His devotees continues till-date.



Sri Ahobila Mutha



Sri Ahobila Mutha has established a trust called Annamacharya Nitya Annadanam Trust which provides free prasadam to the devotees.

Stories from Sthala Purana:

Sthala Purana of Ahobilam, which is part of 10 chapters of *Brahmanda Purana* described the greatness of *ksetra* in the 1st chapter. The 2nd chapter of the Purana narrates the performance of the penance of Garuda for the *darshan* of the Lord. The 3rd chapter gives

an account of the sacred ponds of the place. The 4th chapter furnishes an account of the nine temples of Narasimha in His nine forms and performances of the penances by Brahma, Bharadvaja, Gobhila and Bhargava Rama. The 5th chapter relates the traditional story of Jaya and Vijaya and their birth as Hiranyaksha and Hiranyakasipu respectively and the assurance given by the Lord to the demigods for their protection. The 6th chapter describes, at length, the childhood of Prahlada and the atrocities perpetrated against him by his father. The 7th chapter narrates the devotion of Prahlada to the Lord, appearance of Lord Nrsimhadeva and the killing of the demon, Hiranyaksha. The 8th chapter mentions the Sarabhavatara and his destruction by Lord Nrsimhadeva. The 9th chapter states the untiring efforts of Bhairava for the river Bhavanasini and his becoming Kshetrapala of the place. The last chapter clearly states that taking up the process of devotional service to the Lord is the only means for crossing the cycle of birth and death (*samsara*).

Laxmidevi as Chenchu Laxmi:

Once upon a time Samudra raja (Ocean god) was cursed to be born in a tribe of name Chenchu. Sri Mahalaxmi manifested herself as his daughter known as Chenchu Laxmi. Being aware of this, Lord came down adorning role as a *chenchu*. Samudra raja was not aware of this and felt that his aristocratic daughter had fallen in love with an ordinary *chenchu* man. He decided to kill Him. At that time, Lord Narahari appeared and told him the truth. The Lord's marriage with *Chenchu Laxmi* was celebrated and Samudra raja also got released from his curse. Because Lord married a lady belonging to *chenchu* tribe the Lord became their son in law. Even today during the *utsavas* the *chenchu* tribes bring honey, sandal paste, clothes and other forest products and offer them to lord, who is their son in law. They affectionately call him "*Obulaesudu*" (*short version of Ahobalesudu Lord of Ahobalam*). A Sanskrit drama "*Vasantika Parinaya*" written by the 7th Jeeyar of the Ahobala matha describes the marriage of the Lord with *Chenchu Laxmi*.

33rd Jeeyar of Ahobilam Matha and the dacoits:

One day the Jeeyar was going through dense forest accompanied by his disciples, journeying from Ahobilam to Mysore. On the way, the Jeeyar decided to halt at a spot near a small rivulet to perform his evening puja to his Lord. As he was settling down to offer prayers, there was a commotion and his disciples rushed to him saying that dacoits had come to loot their property. The unperturbed Jeeyar went to meet the leader of the dacoit gang, told him that they had nothing which belonged to them, that everything they possessed belonged to Lord and requested him to take it after he finished his puja to the Lord. The leader agreed. The Jeeyar commenced his puja. He offered "Chakkarai Pongal, a sweet prepared out of rice and jaggery" to the Lord. He did *Mangala arati* to the deity 3 times and at the end of third round, all dacoits suddenly fell at the feet of Jeeyar and asked him to protect them saying that a large number of lions were attacking them. The Jeeyar could not see the lions but he realized that his Lord Nrsimhadeva had come to rescue him. He requested the lions to disappear. The dacoits who had come to rob fell at his feet begging forgiveness and then escorted the Jeeyar safely out of the forest.

Lord Nrsimhadeva Prayers:

*namas te narasimhaya
prahladahlada-dayine
hiranyakasipor vaksah-
sila-tanka-nakhalaye*

*ito nrsimhah parato nrsimho
yato yato yami tato nrsimhah
bahir nrsimho hrdaye nrsimho
nrsimham adim saranam prapadye*

tava kara-kamala-vare nakham adbhuta-srngam

*dalita-hiranyakasipu-tanu-bhrngam
kesava dhrta-narahari-rupa jaya jagadisa hare
jaya jagadisa hare jaya jagadisa hare*

Lord Nrsimhadeva Pastimes

[ref. Srimad-Bhagavatam Canto 7, chapters 2 to 10]

Prahlada Maharaja is a perfect example of a soul completely surrendered to Lord Sri Krishna. He had perfect faith in the scriptural statement that not a blade of grass moves unless sanctioned by the Supreme Lord. Prahlada Maharaja was perfect and pure devotee right from birth, in fact right in the womb of his mother.

When his wicked father Hiranyakasipu was performing austerities trying to become immortal, the demigods headed by Indra captured his mother. When his wicked father Hiranyakasipu was performing austerities trying to become immortal, the demigods led by Indra captured his mother. They planned to kill the child in her womb, fearing that Prahlada would come out of the womb and be another great demon like his father. But the great sage Narada Muni appeared and requested the demigods to release Prahlada's mother, because he predicted that she would give birth to a great devotee. Narada Muni then took her to his hermitage and taught her about devotional service. The unborn Prahlada Maharaja in the womb listed to Narada Muni's instructions and became a pure devotee of Lord.

Years later, always remembering Narada's instructions, Prahlada rejected toys and was free from personal desires. He was never envious of anyone. He had all good qualities and was always thinking of the Lord. Prahlada's father wanted him to learn politics, economics and all other material activities, but Prahlada was spiritually inclined. Instead, he preached to his school friends about devotional service to the Supreme Lord. When his father found out, about this he ordered his servants, "Kill him!" They tried in many ways to kill him: throwing Prahlada into a pit of poisonous snakes, sending a troop of elephants to trample him as he slept, and trying to burn him alive. However, Lord Visnu always protected Prahlada. At last, frustrated with all his attempts to have Prahlada killed, his father Hiranyakasipu, who had conquered even the demigods, took the task upon himself. But Lord Krishna, appeared in the inconceivable form of Lord Nrsimhadeva to kill the demon Hiranyakasipu, and save His dear devotee Prahlada.

Prahlada Maharaja exemplified the natural quality of compassion in a devotee by requesting Lord Visnu to show mercy on his demoniac father Hiranyakasipu, even though he tried to kill him. A Vaishnava devotee like Prahlada has a pure heart with no selfish agendas. By Lord Krishna's blessings, Prahlada Maharaja ruled the earth planet for millions of years, a duration of Manu's lifetime, but always remembering Lord Krishna and never forgetting Him, even while immersed in his kingly duties. At the end of his life he went back to Godhead. He is the ideal of a devotee attaining Krishna by remembering Him (*smaranam*).



Hiranyakasipu Throws Prahlada Off His Lap

Prahlada, although born in a family of demons, was devoted to the service of Lord Vishnu.

When Prahlada was a young boy, his father, the great demon Hiranyakasipu, took Prahlada on his lap and affectionately asked him what was the best subject that he had learned from his teachers. Prahlada replied that this material existence only provides suffering and one should take shelter of the Supreme Personality of Godhead. Hiranyakasipu laughed, and thought that his son's intelligence must have been spoiled by the words of the enemy. Demons like Hiranyakasipu consider Lord Vishnu and His devotees to be the enemy. He called Prahlada's teachers and told them to make sure he learned properly. The two teachers chastised and threatened Prahlada out of fear of losing their good name, and taught him of economic development and sense gratification. After some time, they brought him before his father again, thinking that he had been sufficiently educated. At that time, Hiranyakasipu took Prahlada on his lap and again asked him, "My dear Prahlada, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge." Prahlada told his father that one who has dedicated his life to the service of Lord Krishna through the nine processes of devotional service, dedicating his body, mind and words to Him, has complete knowledge. Hiranyakasipu was infuriated, and he threw Prahlada off his lap, onto the ground. [Srimad-Bhagavatam, Canto 7, Chapter 5, Excerpt from 7.5.22]



Prahlada silently meditates as Rakshashas try to pierce him

Prahlada, although born in a family of demons, was devoted to the service of Lord Vishnu. Demons like his father, Hiranyakasipu, consider Lord Vishnu and His devotees to be the enemy. When Hiranyakasipu understood that Prahlada would not give up the worship of Lord Vishnu, Hiranyakasipu told the rakshashas (his demon servants) that Prahlada must be killed, by all means. The rakshashas began striking Prahlada with tridents and shouting, "Chop him up! Pierce him!" Prahlada, due to his complete faith in the Supreme Personality of Godhead, was fearless, and he sat silently, meditating on the Lord.



Hiranyakasipu has Prahlada thrown from a cliff

The great demon Hiranyakasipu tried to have his son, Prahlada, killed in many ways. Prahlada was thrown beneath the feet of big elephants, he was thrown among snakes, fed poison, exposed to severe cold, winds, and fire, and forced to sit in boiling oil. Nothing could harm Prahlada, who was completely sinless. Prahlada was even thrown from a cliff, but he was completely protected by the Supreme Personality of Godhead. When Hiranyakasipu saw that he could not hurt Prahlada in any way, he felt great anxiety about what to do next.



Narada Muni instructs the demigods to release Hiranyakasipu's pregnant wife

"Narada Muni said: O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of another. You must immediately release her. King Indra said: In the womb of this woman, the wife of the demon Hiranyakasipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her. Narada Muni replied: The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him." [Srimad-Bhagavatam 7.7.8-10]



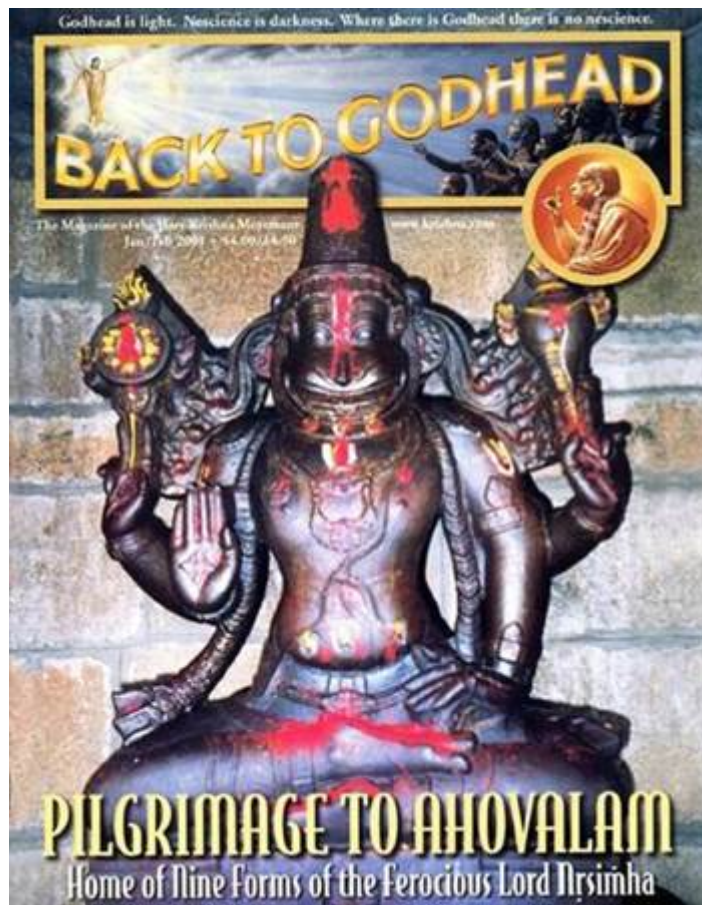
Lord Nrsimhadeva

Half-lion, Half-man incarnation of Supreme Personality of Godhead

Directions to reach Ahobilam:

Ahobilam is located in Kurnool district of Andhra Pradesh amidst the majestic hills of the Eastern Ghats range. It is 256 km from Tirupati, 110 km from Cuddapah, 68 km from Nandyal and 24 km from Allagadda. *To visit Ahobilam, the best is to travel from Tirupati. It is approximately 5 hours drive from Tirupati to Ahobilam (256 km).*





Ahobilam Yatra lectures:

His Holiness Radhanath Swami lectures at Ahobilam South India Yatra 1999:

- (1) <http://audio.iskcondesiretree.com/02 - ISKCON Swamis/ISKCON Swamis - R to Y/His Holiness Radhanath Swami/Lectures/02 - Yatra/1999 South India yatra/South India Yatra Radhanath Swami 1999 Part-05.wma>
- (2) <http://audio.iskcondesiretree.com/02 - ISKCON Swamis/ISKCON Swamis - R to Y/His Holiness Radhanath Swami/Lectures/02 - Yatra/1999 South India yatra/South India Yatra Radhanath Swami 1999 Part-06.wma>
- (3) <http://audio.iskcondesiretree.com/02 - ISKCON Swamis/ISKCON Swamis - R to Y/His Holiness Radhanath Swami/Lectures/02 - Yatra/1999 South India yatra/South India Yatra Radhanath Swami 1999 Part-07.wma>
- (4) <http://audio.iskcondesiretree.com/02 - ISKCON Swamis/ISKCON Swamis - R to Y/His Holiness Radhanath Swami/Lectures/02 - Yatra/1999 South India yatra/South India Yatra Radhanath Swami 1999 Part-08.wma>
- (5) <http://audio.iskcondesiretree.com/02 - ISKCON Swamis/ISKCON Swamis - R to Y/His Holiness Radhanath Swami/Lectures/02 - Yatra/1999 South India yatra/South India Yatra Radhanath Swami 1999 Part-09.wma>

Pilgrimage to Ahobilam: <https://www.youtube.com/watch?v=WuCzk6Ad44Q> (video)

Pilgrimage to Ahobilam: <https://touchstonemedia.com/products/pilgrimage-to-ahobilam> (DVD)

Lord Nrsimhadeva Pastimes (*Srimad-Bhagavatam* Canto 7): www.vedabase.com/sb/7

Mayapur TV: <http://Mayapur.tv> / **Vrindavana TV:** <http://Vrindavana.tv>

Holy Pilgrimages: www.Holy-Pilgrimages.com

Holy Dham: www.HolyDham.com

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HARE RAMA HARE RAMA RAMA RAMA HARE HARE ||**